The Bombay Guardian.

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WEEKLY REVIEW.

—We have received a pamphlet from the Public Works Department, on a proposed tank at Ekrookh, near Sholapoor. It is proposed to make a tank a few miles to the North of that town, covering about 4,000 acres of ground, to supply means of irrigation for 15 or 20,000, and also to furnish the city of Sholapore with much needed supplies in the hot season. From a memorandum contributed by the Rev. Mr. Harding, it appears that that city of 60,000 inhabitants is deplorably in need of some provision of this kind. He attributes the outbreak of cholera in 1864 (when the deaths rose to 50 or 60 a day) to the dearth of water. The present year has witnessed a repetition of the distress. There seems to be no question at all that the tank in question is of sovereign necessity. In August 1863 Government appointed an officer to examine and mature the project. We have now a large book full of calculations and another book full of beautiful maps. But when will the work be begun?

—Very cheering accounts have been received of the progress of the Gospel in Madagascar. On Christmas day, Mr. Toy, of the London Society, baptized 221 adults, and on a subsequent occasion 70 more. Among them were the eldest son of the prime Minister, the eldest son of the chief Secretary of State, and many others connected with the chief families.

—In Santiago, ever memorable for the destruction of 2,000 ladies by fire in connection with the worship of the Virgin Mary, a place for Protestant worship has now been opened. By a recent amendment in the constitution, religious toleration has been secured in Chili. A Bible Society has been formed. In Brazil (at Brotas) a church consisting of converts from Romanism has been organized, and similar movements are reported from other parts of South America.

—Dr. Underhill, addressing a meeting at Hampstead the other day, said that the Baptist Missionary Society had received a message from Governor Storks of Jamaica, through a missionary, wishing them to establish a Mission at Morant Bay. He promised to exert his personal influence on their behalf. Governor Storks has had the best opportunity of ascertaining how far the calumnious reports circulated concerning the work of the Baptist missionaries in Jamaica had any foundation, and this is his testimony. There was not, hitherto, a Baptist Mission at Morant Bay, the scene of the late disorders, and the present Governor thinks it a pity there was not.

—One of the witnesses on the late Khoja case, writes to a contemporary as follows:—"The *Bombay Gazette* has made some remarks on my answers in the High Court in the great Khojah case. It is true I said that Shias are allowed to use mental reservation about religion in circumstances of danger, and in order to save life. Before the time of Shah Ismail Safavi, the Shias in Persia were robbed and killed by Sunis, and had to conceal their religion. Since the time of Shah Ismail Safavi, however, they have not had to conceal their religion in Persia. Yet even now when they go on *Haj* to Mecca, they pray like Sunis from fear. The Khojahs in India used to pray like Shias in Jamat Khanas and in private houses; but like Sunis in public; but since the Queen's proclamation they are not afraid to shew their religion openly.

"I never said that Shias may make false oaths in the High Court. There is no danger in telling the truth openly in Court. If a man speaks what is false there, he is punished by the Penal Code. This is quite a different thing from concealing religion from enemies for fear of persecution. Will you do me the favour to explain this? It is well known to all that men ought to tell truth in the High Court."

This is rather an extraordinary letter. Shias may use mental reservation, that is, may say yes and mean no, when their safety requires it. But no one need fear that they will commit perjury in the High Court, for there is no danger in telling the truth there, and if a man speaks falsely, he is liable to be punished. Yes, if found out. Perjury is allowable where the exigencies of religion or of self-interest seem to require it. We fear that this view obtains very extensively throughout the eastern world. In this country the obligations imposed by caste are regarded as paramount to all others, and it is well when these obligations do not conflict with those imposed by truth.

—The Select Committee appointed by the House of Commons to inquire into the telegraphic and postal communications between Great Britain and the East, have been receiving a good deal of valuable testimony from Mr. Robert Knight. He asks for a fortnightly Mail to Bombay, the additional weekly Mails to be given to some other Company than the Peninsular and Oriental.

—The Free Church of Scotland is, says the London *Times*, either a tremendous necessity or a tremendous humbug. It gives its vote for the latter alternative, in one of the most abusive and scurrilous articles we ever read. We should suppose that even if the secession were not a tremendous necessity, it would not follow that it was a tremendous humbug. Our own opinion is that if people think they can worship God with more peace of conscience and less disquietude of spirit by leaving a church with which they have been connected, it is a sufficient reason for their doing so. The men that left the established Church of Scotland in 1843, did so because they did not believe it to be right that a congregation should have a minister imposed upon it without their own consent. They did not consider it a matter of absolute indifference that bodies of Christians should be liable to be placed under the pastorate of ministers about whose fitness there might be reason to doubt. In leaving the Church of Scotland they were obliged to make very great sacrifices; the burdens they took upon themselves, gave sufficient evidence of their deep sincerity. It is pitiable to hear the *Times* characterize the disruption as a tremendous humbug. There are many good men in the Established Church of Scotland who conscientiously prefer her communion and do not sympathize in the scruples of the Free Churchmen; but we are not aware that they take any such view of the course of the latter as the *Times* does. It seems to them a perfectly intelligible thing that persons having those scruples should find more satisfaction in another communion.

—We learn from the Report of the Foreign Missions' Committee at the Free Church Assembly last month, that a Medical Mission is in course of being established at Bombay, under the superintendence of Dr. Young, who, for some time back, has been assistant and coadjutor to Dr. Burns Thomson in the Cowgate Institution.

—We regret to learn that the Rev. C. D. Du Port, pastor of Trinity Chapel, is obliged to leave India immediately, through failure of health. A voyage to Ceylon failed to obtain for him the benefit hoped, and an entire change of climate is regarded as absolutely necessary. The Rev. Mr. Fenton, who has been for about twenty years chaplain of Poona, is also, as our readers are aware, under the necessity of visiting Europe. We are happy to mention the return of the Rev. Mr. Schwartz, of the Church Missionary Society. The Rev. Mr. Mitford, Chaplain, who left for England a month or two ago, did not live to reach England. He died, we are informed, at Suez, of heat appoplexy. He had been about 15 years on the establishment.

The Rev. Mr. Reid made the following remarks at a Temperance Breakfast, in Edinburgh, last month:

"Just think of the Edinburgh Town Council, under the laudable plea of philanthropic concern for the outcast and debased, proposing to impose a heavy tax upon the community for some 20 years to come, to enable it to cut a few streets through the most foul portion of the city, that portion of it inhabited by the most wretched, and which sends 70 per cent. of our criminals to jail; and yet in the face of the protest of numerous religious and benevolent bodies, the Edinburgh magistracy go on year by year increasing the number of places where drink is sold, and where this very debasement, so deeply deplored, is manufactured day by day. We have now a pretty extended experience of the effect of an abandonment of intemperate habits upon our lowest classes, and we are free to affirm that we never knew of an instance of reformation without an almost immediate progress upwards in the scale of social and

domestic comfort. By all means let every sanitary measure conducive to the welfare of the poor be adopted, but let them refrain from the farce of professing zeal for their improved domestic condition, and at the same time fostering the grand cause of their social debasement."

In Bombay, too, we have our sanitary measures, and it is a matter of congratulation that we have them; but in Bombay also we are as stupidly inconsistent as the Town Council of Edinburgh are. There are more than a thousand liquor shops in Bombay, and every day almost new licenses are obtained.

It was with much satisfaction that we saw in the *Times of India* on Monday, an excellent article on the subject of the Abkaree and the Opium iniquities. Our contemporary shows that the Abkaree laws, instead of limiting the liquor traffic, stimulate and encourage it; and that the circumstances of the people, the climate, &c., greatly enhance the culpability of an attempt to make India like England in respect to the facilities for obtaining strong drink. The increased revenue from the liquor contracts is a proof not of increasing prosperity, but of increased demoralization.

Our contemporary would have Government gradually reduce the number of licenses in every district, and close all shops in open bazaars or on roads leading to fairs and weekly bazaars; would have a strict supervision exercised over the licensed shops, and the reprobation of Government decidedly manifested.

The opium iniquity is denounced in strong terms. The article thus concludes:

"A government which so loudly vaunts itself upon its higher morality, and its observance of law, and which some would have to deal hardly and sternly with every assumed breach of propriety in Native states—exposes itself to contempt as the notorious patron and encourager of the worst habits of the worst classes of the people. Hitherto we have trusted to our armies to force us through all difficulties in India, and to compel respect; but those day have gone by. The army has proved a broken reed, which has pierced the hand that too exclusively leaned on it for support. We have now to maintain our political power by superior administration and wiser laws. Our chief dependence must be upon law and character; and we cut the ground from under our feet if we maintain systems which inevitably tend to produce crime and the demoralization of the people."

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SATURDAY, JUNE 30, 1866.

THE HOUR.

We have entered the shadow of what promises to be a dark and dread calamity for the world. Fools rush in where angels fear to tread. It is a very solemn thing to let loose contingencies the issue of which no man can foresee except that the safety and welfare of millions are likely to be shipwrecked in it. A story is told of a party who had been ascending one of the Alps; a quarrel arose between two of them; in a sharp angry voice one of them uttered the word 'liar'; the concussion of the sound in the still and rarified air had the effect of loosing an overhanging body of snow which descended and swept away almost the whole of the party. The King of Prussia, the Emperor of Austria, the King of Italy have rushed into a triangular war, with forces amounting to nearly two millions of men. Saxony, Hanover, Bavaria and other German States will be compelled to take a part in it; France stands ready to enter into the conflict as soon as Louis Napoleon recognizes the favorable moment; a rising in Hungary and Bohemia is not improbable; a reactionary movement is apprehended in Southern Italy; in fact, present appearances indicate that the whole of Europe is likely to be engaged in the most dreadful war that the world, with its six thousand years of turmoil, has yet seen. Turkey and Russia are looking angrily at the principalities and at each other; and may at any moment renew the struggle which twelve years ago was diverted to the Crimea. Spain is already at war with Chili and Peru. The Emperor of Mexico is threatening to resign, if not supported by the Emperor of France, or perhaps if the latter should assail Austria in defence of Italy. The Prussians are flushed by a victory gained over the Austrians; perhaps we should say the King of Prussia is, for it is his war; and the Italians are irritated by a defeat sustained near Verona. It is difficult to imagine what the Italian army was doing before Verona, or hoping to do. In the neighbourhood of the quadrilateral they must fight at the greatest disadvantage. We have, however, as yet, nothing but the most meagre telegrams, though we have cause to be thankful for these. The battle near Verona was fought last Sunday.

There is reason to believe that the great and dreadful war which has now commenced will involve some changes that the principal actors think little about. Many will watch with great interest the progress of this unhappy conflict, to see how it will affect the fortunes of Romanism and the Papacy, and how far it will diminish the area of unfulfilled prophecy.

Shall England be drawn into the war? It is this question that gives great significance to the resignation of the English Ministry. We should fear that with a Conservative Ministry, there would be considerable danger of England's being drawn into the war. In this view, it is to be hoped that Her Majesty will not accept the resignation of the Ministry, but allow a new parliament to be elected.

EGYPT.

"The life, the time and the property of every fellah is absolutely at the disposal of the Viceroy of Egypt, who uses his power in the most tyrannical manner. Every thing is sacrificed to gratify the ambition and the greed of this irresponsible tyrant. At this moment, every ablebodied man and boy in Upper Egypt is working under the lash, upon the new railway to Thebes. The schools have been broken up, and every individual interest and feeling overridden, to hasten the completion of this work. Where the boys were in foreign schools, their parents were tortured until they recalled their children. The present Viceroy is also fanatical. Like the Sultan he is a decided Mussulman, (one of the old school)."

A correspondent of *Evangelical Christendom* writes as above, from Egypt. There is nothing very new in this harrowing account of the condition of that unhappy country. In the days of Ibrahim Pacha, we remember seeing many youths in Upper Egypt who had cut off one or two of their fingers to escape the conscription which was fast depriving the country of cultivators. So long ago as the days of Ezekiel it was prophecied concerning Egypt that she should be the basest of kingdoms (Ez. xxix. 15); and that there should be no more a prince of the land of Egypt (xxx). It is quite marvellous how these prophecies have been fulfilled. Now from one country, now from another, foreigners have perpetually reigned over Egypt. For three centuries the successors of one of Alexander's generals reigned there; then it came under the Romans; Saracens, Mamelukes, Turks have since trodden it under foot. The founder of the present dynasty was an Albanian adventurer. He and his successors have paid tribute to the Sultan, and held the country in nominal dependence on him; they claimed, however, and enjoyed the fullest liberty to oppress and enslave the people. What makes this tyranny more detestable is that these viceroys are in such intimate relations with European powers. France and England do not seem to understand that they are under any responsibility to exert an influence in Egypt in behalf of the poor oppressed people. The present ruler is an orthodox Mussalman, and is consequently at liberty to govern the country according to the orthodox Mahomedan method, with a single eye to his own interest and gratification, and with an antagonism to all property that has not a set toward his own coffers.

In our last issue appeared a remarkable statement to the effect that the Sultan has abolished the collateral order of succession to the Viceroyalty of Egypt, and established direct hereditary rights, in accordance with which the son of the present Viceroy will succeed to the throne. It is said that this concession is due to the gift of a magnificent steam-yacht made by the Viceroy to the Sultan. It appears, however, that the annual tribute is to be raised from £400,000 to £750,000.

The present population of Egypt is, if we may trust the last census, about five millions. The Copts, about one fifteenth of the whole, have been a good deal influenced by the Missions that Protestants have established in the country. Traversed yearly, as the country is, by thousands of Europeans, its condition appeals very powerfully to their sympathies. The great works of internal improvement as they are complacently termed, the means of constructing which are furnished both by the money and the skill of Western nations, are far from ameliorating the country in a moral point of view, or as regards the social well-being of the masses. The latter have cause to hold these great works in detestation, being driven to them by the corbash and deprived of their wages, very much as the Israelites were in the days of Pharaoh. Egypt is still the basest of kingdoms.

But there is, as we have intimated, a token for good. The Missions established among the Copts have been so far successful that an evangelical church of about 60 souls has been gathered out from it. The Mission sustained for so many years by the Church of England, seems to have erred by not seeking to make converts from the Coptic body. The theory was that that was a real church of Christ, but not walking consistently and that it must be reformed from within by the clergy. But the Coptic clergy are found to be the greatest hindrances to the purification of the church; and, as among the Nestorians, it became necessary to gather out the enlightened and constitute them into a new communion. The United Presbyterian Church of America has a body of very active and earnest laborers there, and they have done

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wonders in the way of diffusing the Scriptures and proclaiming the Gospel. We must go back to a period long prior to the days of Omar to find any thing so encouraging in Egypt as is afforded by this re-introduction of Evangelical religion. There are zealous missionaries of several Protestant bodies, including the Church of England, now laboring in Upper and Lower Egypt.

BISHOP COLENSO'S HYMN-BOOK.

We have heard in Bombay of Hindoo gentlemen who have introduced portions of the New Testament into their families after carefully erasing the name of Christ wherever it occurred. This is intelligible; but what are we to think of a 'Christian' Bishop who prepares a hymn-book for the use of the churches under his care, in which there is not, from beginning to end, the name of Christ? Our wonder is not abated when we learn that the omission was unintentional, accidental; it was done quite unconsciously. Bishop Colenso, for it is he of whom we speak, did not know that the name of Jesus was entirely wanting in the collection, until, after its publication, his attention was called to the fact. The fact speaks volumes as to the kind of Christianity which comes most natural to the mind of the Bishop of Natal. If he had only thought of it, he would certainly have put in the name of Jesus in one or two places, just as he would have put in the name of Moses or of Paul or John, if it had occurred to him as being desirable. It seems he had a theory as to the true style of hymn for Christian worshippers to sing; and in the ardent working out of this theory he neglected such an insignificant matter of detail as the introduction of the name of Christ into a collecton of Christian hymns. Here is what we find on the subject in the *Overland Mail*:—"A correspondent of the *Natal Witness* draws attention to the fact that, in a new hymn-book which Dr. Colenso has published, with the view of shutting out the use of 'Hymns, Ancient and Modern,' he has carefully mutilated the hymns whenever in the originals he found the words 'Jesus' and 'Christ.' 'God' is substituted for the latter, and wherever either cannot be replaced by a colourless name of the Deity, the verse is omitted altogether. The correspondent believes that the alterations are significant of Dr. Colenso's change into pure Deism. The following extract from a letter from the Bishop of Natal, dated April 2, 1866, has been published, explaining the principle on which he edited his collection of hymns:—'A violent attack (as you will see in the *Witness*) has just been made upon me with reference to my new hymn-book, which (strange to say) I find does not contain the name "Jesus" or "Christ" from one end to the other. This was quite unintentional on my part, and has merely arisen from the fact of my having rejected hymn after hymn which contained prayers to Christ, which I do object to on Scriptural and Apostolical grounds, as I hope to set forth in a sermon, and others in which the name of Jesus is used familiarly and irreverently, and others in which some objectionable doctrine is taught in the hymn throughout or in some verse of it. Upon the whole I am satisfied with the Hymn-book, and hope it may be useful here to counteract that most insidious and powerful agent for the ritualists, "Hymns Ancient and Modern," which are now spread over all England, and have been introduced here in my absence.'"

He has expunged the name of Christ wherever he found it, and substituted the name of God. The next thing for him to do, will be to expunge from the Bible every passage in which honor that is due to God is rendered to Christ. We can imagine how such passages as the following would fare at the hands of this "Christian" Bishop:

"The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoureth not the Son, honoureth not the Father which hath sent him."

"I and the Father are one."

"No man cometh unto the Father save by me."

"He that hath seen me hath seen the Father."

"Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."

"No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him."

These and a multitude of similar passages in the Gospels, Bishop Colenso must regard as highly objectionable, and as calling for summary obliteration.

He objects to hymns containing prayers to Christ on Scriptural and Apostolical grounds just as he objects to the Pentateuch on Scriptural grounds, and leaves the testimony which Christ so studiedly bore to the books of Moses to be regarded as testimony to a forgery. In like manner, he will reject as not apostolical, those passages in the writings of the apostles and evangelists in which they invoke Christ. He will be horrified at the exclamation of the dying Stephen, the first martyr of the Christian church: "Lord Jesus, receive my Spirit;" at that of Thomas addressed to Christ himself: "My Lord and my God;" and at the repeated prayer of John: "Come, Lord Jesus, come quickly." Paul says: "I besought the Lord thrice that it might depart from me. And he said, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmity, that the power of Christ may rest upon me." And again, "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." The angels of heaven, in number myriads of myriads, are represented in Revelation v. 12, as saying with a loud voice, "Worthy is the Lamb to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." No, says Bishop Colenso, he is not worthy to have a place in the hymns that are sung on earth by Christian congregations. The Bishop of Natal is not exactly in the position of the brilliant Frenchman who exclaimed *Ecrasez l' infâme!* but he seems not to differ materially from him in his determination to wage war on all honor that is paid to Christ as one exalted above humanity.

A GOOD WORK.

As it is a truth that no good work can be done in any portion of the church of Christ without its effect reaching in some manner and with some measure of force over it all, so we think no excuse necessary for speaking in an Indian publication of a good work which has been wrought in the Church of Scotland. We do this because we feel sure that Christians of all denominations will like to hear of progress in any branch of the Redeemer's Church on earth and because we believe that there are many who will delight to hear cheering news of the church of their fathers.

From the Report of the Endowment Scheme submitted in May to the General Assembly of the Church of Scotland, we learn that that scheme has up to this date been the means of adding 109 new parishes to the Church of Scotland.

This has beeen done without aid from the state and entirely through the exertions of the members of the Church. Each of these 109 parishes has in conformity to law its church and manse and an endowment in money derived from heritable security of not less than £150 per annum.

Counting the cost of the buildings and the capital invested to secure the endowment, it must be apparent that a very large sum of money and a deal of labour has been expended.

Some idea of the cost of this church extension will be obtained if our readers bear in mind that the system of the scheme is to have two funds, one a grand central fund, and the other local, having reference to the parish to be erected. Locally a church must be built and £1000 or more raised. Then the general fund pays £2000 to complete the endowment. The provincial funds for endowment, not counting the cost of buildings, have been £111,347-3-4. During last year the sum of the charge was on the whole accounts £40,449-8-11, and the money spent in endowment £26,146-0-1.

This is a labor of love of which any church might be proud, and it shows that there is true vitality in the National Church of Scotland, and that she is doing her proper work as an established Church, providing means of grace for the densely populated districts which have outgrown their church accommodation, and for those far country ranges of which the population is so scattered or so poor that the people cannot provide churches and ministers for themselves.

Under this scheme new parishes have been erected in the suburbs of Glasgow, Edinburg, Perth; and in the wilds of Glenlivet, Coll, the Trosachs, Colonsay, etc., etc.,

Of the 109 parishes seven were erected under the auspices of, but without a tittle of aid from, the Committee.

The Duke of Buccleugh erected West Church, Dalkeith and Wanloch head.

Mr. James Baird, of Cambusdoon, Gartsherrie and Townhead, Glasgow. The congregations, the two splendid parishes of Park and Sandyford, Glasgow; and the S.S.G. Gaelic Church, Edinburgh.

These are cheering announcements to come to the friends of the Church of Scotland in their years of sojourn in foreign lands.

The concluding lines of the Report are good.

"Besides chapel and preaching stations that are self sustaining, there are upwards of 100 drawing aid from the Home Mission Funds, (this is a distinct fund from that mentioned above) to the extent of £3,500 a year, representing a capital sum of nearly £90,000. Were these endowed as according to the constitutional principles of the Church of Scotland and in order to their thorough efficiency they should be, the Home Mission Fund would be left free to deal, to a much more adequate and hopeful extent than at present, with the seething masses that worship nowhere, that constitute the great source of burdens and of danger to the State and whose recovery out of proverty, ignorance and vice, forms the grand and most pressing vocation of the National Church.

"It is the proper work and province of dis-

senting churches to minister to such as are both able and willing to pay for the service of the house of God. But a national church in alliance with the state, must, in order to indicate its title and perform its proper functions, account it its noblest and most urgent work to 'preach the gospel to the poor.'

"The better to equip and furnish the church for their work is the one grand object of the Endowment scheme; and, therefore, to every genuine member, and to every true friend of the Church of Scotland the Committee continue with confidence to appeal for sympathy and help in this great enterprise." * *

AN IMAGINARY CONVERSATION.

Walter. (Drawing nearer to the blazing hearth.) It is a cold night.

William. Yes, but as we are to leave our secluded home to-morrow and go forth to battle with the world as we may, we should prepare to endure hardness.

Walter. There is a better way. The timid pursue a long and rugged road to fortune and when they have reached it, have to forsake it. The brave and self-reliant make fortune theirs at the outset, and lift themselves above all necessity of sacrifices and sufferings.

William. I too am for the short road, if it can be shown to be a road. What is your idea?

Walter. My idea is that property belongs to those who have wit and boldness to possess themselves of it.

William. Suppose the law of the land is against them?

Walter. The law of the land is a very useful bugbear to people generally. They believe they will be exposed to its penalties. But sensible people know that these penalties exist only, or chiefly, in the letter.

William. Only in the letter? That is a strange idea. If a man commits forgery is he not likely to be transported?

Walter. If Walter writes Edgar's name, and another party, supposing Edgar himself to have written it, pays Walter a considerable amount of money, they will perhaps call it forgery. There is a chance that Walter will not be found out. There is another chance that he may get off through some flaw, or some felicity of the law. If neither of these chances turns up, there remains what you call the penalty of transportation for life. Now consider how very improbable it is that the common notion of this can be correct. The man may live fifty years after his sentence. Who can suppose for a moment that a benevolent and paternal Government would condemn a man to fifty years of chastisement for an offence that may have taken, from its first conception to its accomplishment, only one hour? In fifty years Edgar and Edgar's children will either have died or made new fortunes; and it is preposterous to suppose that the individual who once sought to share their superfluity of wealth should be languishing in durance in a distant land. If punishment were to be inflicted, it would be inflicted immediately after the offence, and in the land where the offence is committed.

William. But transportation means transportation.

Walter. Yes, and what of that? Transportation means the removal from one place to another. If a man is conveyed to France, and is never conveyed there again, that is transportation for life. Transports are vessels in which soldiers or others are conveyed to foreign lands. Here is our neighbour Ulric who went out to the East Indies and there amassed a splendid fortune. That is my idea of transportation.

William. But you have the sense of all the people against you.

Walter. Say rather their nonsense. The great mass of mankind never think about these things, and it is just as well that they do not. The long road is the best for them; the short one for us.

William. But I have heard of men actually transported.

Walter. You need to be more firmly established in first principles. When you have once got it fairly embedded in your mind that a kind, paternal Government cannot possibly spend its strength in making war upon the happiness and comfort of a poor fellow, all his life long, because of something he once thought himself at liberty to attempt, you will have no further difficulty in interpreting these ugly penalties. The law, you may be sure, behind a frowning penalty but hides a smiling face. It intimidates the vulgar; it favors the bold. It has its teachers and expounders, interested in making men believe that it is something very terrible; but the initiated entertain far more complimentary views of it.

William. But there are other things for which there is a death penalty. If, in taking the purse of an obstinate man, we should find it necessary to spill his blood, the law threatens to hang us.

Walter. Remember your first principles. Do not insult our gracious sovereign by imagining that she will solemnly and deliberately cut short the days of an individual whose life, for all she knows, may be of the utmost value to the State. Whatever that life be, it is sacred in the eye of the law. Because one sacred life has been lost, shall another follow it? As for these words, 'hanged by the neck,' they are, for all practical purposes, fulfilled in the terror with which common people are inspired by them. What the law really says to the offender is, 'If you abide in this dark prison, you will be hanged by the neck. Wherefore, my son, depart without delay. The door is open, and the world is wide. Go on to fortune and my blessing go with you.'

William. I like your doctrine exceedingly, and it certainly seems reasonable. But if it should turn out not to be true?

Walter. If our sovereign should turn out to be a bloody despot, if our laws should prove to be a Draconic code, if our Government should be administered in the cause of iniquity, then may this doctrine turn out not true. But keep hold of the great fundamental truth that this is a kind paternal Government seeking the welfare of all, and you will know assuredly that my doctrine is true. A mass of facts may be adduced against it; but you are on the rock and can laugh them to scorn without condescending to explain them.

William. But what says our old grandfather here, in the chimney corner?

Grandfather. I say this, that you are talking as the enemies of the law, and not as the friends of it. The law declares what men should do; its aim is that men should conform to it and not transgress it. Now you are consulting not how you may be conformed to the law, but how you may violate it. You deprive it of its penalties under the pretence that these are an unsuitable appendage; but you show plainly that you are incompetent to judge of it, for your aim and that of the law are contradictory. If your great concern were to get the law written in your hearts, and made the law of your own being, you would be better able to judge of its penalties. He that made the law made the penalty. He that makes war upon the penalty is the enemy of the law. The law is a great and awful power, for the interests of very many millions are dependent on it; remembering the interests of these many millions it chastises the crimes of individuals, and thus approves itself kind and paternal, for without justice there can be no true kindness. The law will in due time vindicate its own severities. Fools make a mock of it because they have a momentary impunity. Serve the law and the law will serve you, nay, it will make the whole community to serve you; but when you set forth the invalidity of its penalties, you act the part of a traitor and a rebel.

NOTES FROM AN INTERLEAVED BIBLE.—Matt. XVII. 26. 'Then are the children free.' Is the reference merely to himself, The Son of God? He seems, from what followed, to have included the disciples: 'Lest *we* should offend.' 'For me and thee.' The money was for the temple expenses. Christ and his followers were the children of the true kingdom whereof the Jewish institutions were but a type. All things are lawful unto me, said Paul; but all are not expedient. We have only the command to catch the fish; no report that it was obeyed and the promise fulfilled; none was needed; the evangelist thinks it quite unnecessary to record the works of Jesus.

XVIII. 5. There is but one great in the kingdom of heaven, Christ. As representing him our mission is important. If we fail to represent him, if we exhibit ourselves, seek honor for ourselves, we forfeit the only true honor, that of relationship to Christ. 'Let him that glorieth glory in this that he knoweth me, the Lord, which exerciseth loving kindness, righteousness and judgment.'

6. This would be the severest expression of the wrath of man. But this would be better than to fall into the hands of the living God, after having put a stumbling-block into the way of weak believers. How many that claim to be enlightened and charitable, are doing just this. How many books that are calculated to unsettle the minds of those who are weak in the faith, are issuing from the press, with the acclamations of the critical world. There was a time when, unhappily, those who wrote books subversive of the faith were, if not drowned, burnt or quartered; but Christ teaches us that they have something worse to dread than such penalties. God is love; and because He is love, his anger burns against those who make war upon the principles on which the interests of the moral universe depend.

7. Our Lord intimates that the worst offences should come through the mutual rivalry of Christians. 'Wo unto the world because of offences.' And conversely, he prays (John XVII) that his followers may be one, that the world may believe. Their cordial and thorough union shall be the annihilation of a multitude of the most powerful obstacles to the spread of the Gospel.

10. A dreadful thing to despise those whom Christ honors. He is despised and rejected in them. 'Little ones'. Not those that are most conspicuous in men's regard, or in the church; but the humble, retiring, unlearned ones so generally overlooked.

19. 'Of my Father.' Implying that it shall be done for his sake. It must be something for the honor of Christ, something that Christ will sanction, or the Father will not do it.

The 20th verse explains the 18th.

MEDITATION.

"*As for God, his way is perfect.*" 1 *Samuel* XXII. 31.

THIS is what we have to say concerning God, that his way is perfect. And this is the grand conclusion to which we come after the study of every problem of life. And this is the consolatory truth that looks forth upon us when our heart is sickened with the contemplation of man's character and the condition of the world; and when we are oppressed by the consciousness of our own moral ineptitude.

But the grand question is, What is God's way? God has a way, and man has a way; and the combination of these has given us the world as it now is, with all its confusions and miseries. Man at the outset insisted upon having a way. God's way might be very good; but the way of his own choice was what man resolved to pursue. If man had from the beginning been content with God's way, we should have had at this time a world teeming with glorious illustrations of the perfection of God's way, and with nothing else. But man, having introduced his own way, made it all but impossible for him to obtain at any time a correct idea of what God's way really was and is. To this day men, when they undertake to assign responsibility, refuse to see in the present condition of the world, any thing but God's way. Some make bold to say, many more shrink from saying, while they harbour the thought, that sin is a part of God's perfect plan.

Let us facilitate our present discussion by an illustration that we may possibly have used on a former occasion. Suppose that God had placed, in another solar system, a planet exactly corresponding to this, and placed upon it a couple like Adam and Eve, at the very time when the latter were placed in Eden; and let us suppose that the condition, circumstances, obligations, powers, affections of both couples were in all points analogous. Let us suppose that the couple in that other world abode in their integrity, resisting temptation, and that all their descendants in like manner continued to follow the way of God, and that alone, so that sin found at no time an entrance. We may imagine the happiness of the race, and the glory that filled that world, as, under the guidance of God the inhabitants became rapidly acquainted with all the secrets of nature, and obtained the control of all things. God's way would have opened out from glory to glory, so that the progress from one century to another would have been like an ascension from one heaven to another. Their capitals would have been like the New Jerusalem of our apocalyptic visions; and their country places like the garden of God. Then imagine that world brought at last alongside of this, that we may look upon God's way, and apprehend the awful contrast between that globe and ours. No wars there, no oppression, no litigation, no robbery, no sensuality, no prisons, no class interests, no falsehood, no sickness, no calamity; here, all these, in hideous development, intermingled by so much of God's way as serves to keep the race from universal suicide. And yet the sinners of this world, even those that claim to be the most enlightened, have the audacity to say that what we see here is simply God's way. And never were they bolder in uttering the blasphemy, than at this day.

We must look for God's way in God's ordinances. He has not left himself without a witness. The Bible is in the world that God's way may be declared, even though it should be only in the way of protest. We have not that companion globe, that unfallen sister race, to show us God's way; but we have his inspired word.

If man would only learn that his way is grossly imperfect. But even to this hour he persuades himself that he is in the way of perfection. 'We have not yet had time enough; the work to be done is very great; it is no trifle to raise a whole race to a condition of well-being; but leave us alone; we shall doubtless work out a very noble condition for humanity.' The promise is almost drowned by a chorus of ten thousand groans ascending from as many tortured communities. Oh the madness of our wise men! When will they cease to torment this wretched world with vain hopes and maddening illusions? When will they confess that they have led their hosts of blinded followers into a wilderness of morasses and pitfalls, and that they know no way out, having forsaken the only perfect way, God's way?

The most captivating employment of the present day, is the criticism of God's way as set forth in God's word. Having blasphemously settled it that the way in which they have led humanity is God's way, and the present condition of mankind the plateau to which that way has led them, they sit down upon the slippery rocks where for a few moments they keep themselves from sliding into the abyss, to make a mock of God's glorious way as brought to light in Christ. They set up, Dagon and say, This is the true Christ; and they make Dagon speak their words, and then they say, These are the words of Christ.

To the Christian, Christ, the Christ of the Gospels, is God's way. To know the perfection of God's way, they follow Jesus from Bethlehem to Nazareth, from Nazareth to Jordan, from Jordan to Capernaum, from Capernaum to Jerusalem. They hear him talking with the Samaritan woman, with Nicodemus, with the Pharisees, with his disciples at the passover table. They observe him on the Mount of Transfiguration, in the Garden of Gethsemane, on the Cross. They see him issuing from the grave and ascending up on high. But the way remains; and they see the friends of Jesus, strengthened by the Spirit, pursue it, amid the rain of the world's javelins. And by the grace of God, they themselves walk in that perfect way of God.

The Israelites were God's chosen people. They were separated from others, and taught God's way. That way was communicated to them in the institutions, laws and rites that were revealed to them at Sinai, and interpreted to them by the prophets. But the Israelites were just a part of humanity; a more favored portion, but none the less a real portion; and we see in their history what we see in all other human histories, a perverse commingling of their own way with God's way. It is a signal error to imagine that the history of the Jews exhibits God's way; that the history of even the best men among them, exhibits simply God's way. Some of them were polygamists; but God's way is written in the primeval ordinance of marriage. Nor is God's way to be apprehended by simply considering his dealings with them; for his dealings with men in this world have as many objects in view as there are relations between man and man, and his chastisements or rewards are graduated not by the merit or demerit of the individuals chiefly, but by the multitudinous interests likely to be affected. His own way is vindicated by his commandments which are from the beginning, and by the judgment to be executed hereafter.

It is here that our sceptics stumble to their own confusion. 'The history of the Jews is the history of God's people, and therefore it must exhibit simply the way of God.' Ah! it requires a nicer spirit of discernment than they possess, to disentangle God's way from man's in the sacred records.

Correspondence.

To the Editor of the "Bombay Guardian."

SIR,—Referring to the articles in your last two numbers regarding the visit of the Judah prophet to Jeroboam sacrificing at the altar of Bethel, I learn from Josephus that the prophet's name was Jadon while the Apostolical Constitutions call him Adonais.

Josephus, "Antiquities of the Jews," Book viii Chapter ix, thus continues the history——"But "now, when he" (the Bethel false prophet) "had "performed those funeral rites to the prophet, "and had given that charge to his sons, as he "was a wicked and impious man, he goes to "Jeroboam, and says to him, 'and wherefore is "'it now that thou art disturbed at the words "'of this silly fellow?' And when the King had "related to him what had happened about the "altar, and about his own hand, and gave him "the names of divine man, and an excellent pro-"phet, he endeavoured, by a wicked trick to "weaken that his opinion; and by using plau-"sible words concerning what had happened, he "aimed to injure the truth that was in them; "for he attempted to persuade him, that his hand "was enfeebled by the labour it had undergone "in supporting the sacrifices, and that upon its "resting a while it returned to its former nature "again: and that as to the altar, it was but new, "and had borne abundance of sacrifices, and "those large ones too, and was accordingly brok-"en to pieces, and fallen down by the weight "that had been laid upon it. He also informed "him of the death of him that had foretold those "things, and how he perished; (whence he con-"cluded that) he had not any thing in him of a "prophet, nor spoke any thing like one. When "he had thus spoken, he persuaded the king, "and entirely alienated his mind from God, and "from doing works that were righteous and holy, "and encouraged him to go on in his impious "practices; and accordingly, he was to that de-"gree injurious to God, and so great a trans-"gressor, that he sought for nothing else every "day but how he might be guilty of some new "instances of wickedness, and such as should be "more detestable than what he had been so in-"solent as to do before."

It would also appear from Josephus that the motive which actuated the false prophet in persuading Jadon to break God's command was that: "he was afraid that this stranger and prophet "should be in greater esteem with the king than "himself"————also that "when they were "at dinner, and merry together, God appeared to "Jadon" not to the false "prophet that brought him back" as is stated I. Kings XIII. 20., which may be an error in copying. Yours faithfully,

A. A.

[We are much obliged to our correspondent for his interesting extract. The works of Josephus are valuable as a means of illustrating the Scriptures, and may be received as evidence of what was popularly believed among the Jews in the 1st century of our era. The popular belief of the Jews of that day included however a great number of legendary and fanciful additions to the facts of Scripture, and we attach no value to what Josephus tells us of things that occurred many centuries before his era. The passion for filling up the *lacunes* of Scripture, peopling its voids and giving voice to its silences, was already greatly devoloped in his day, though it went on culminating till the time of the Mishna. Nearly a thousand years intervened between the days of Jeroboam and those of Josephus. Jadon and Adonais are the same; but the pretended Apostolical Constitutions are of no value; they were written several centuries after the Apostolic age.—*Ed. B. G.*]

Epitome of News.

SATURDAY,—JUNE 23, 1866.

—From a notice of Beethoven in the *Pall Mall Gazette*:—"It is difficult to believe that when only about thirty years old, when only two of his symphonies were yet written, and when his characteristic style was yet undeveloped, and all his greatest works were unborn, he could thus speak of the misery of his existence:—'As autumn leaves fall and wither, so are my hopes blighted. Almost as I come I depart. Even the lofty courage that so often animated me in the lovely days of summer is gone for ever. O Providence! grant me one day of pure happiness! How long have I been estranged from the glad echo of true joy! When, O my God! when shall I again feel it in the temple of nature and of man? Never? Ah, that would be too hard!' To his brothers themselves he writes, 'My wish is that you may enjoy a happier life, and one more free from care, than mine has been. Recommend virtue to your children; that alone, and not wealth, can ensure happiness. I speak from experience. It was virtue alone which sustained me in my misery; I have to thank her and art for not having ended my life by suicide.'

"For five-and-twenty years after this was written the lonely man continued to put upon paper the astonishing multitude of writings which prove him to be the most original composer who ever lived; while, as his deafness went on steadily increasing, to himself they became more and more the mere silent suggestion of harmonies conceived but never heard. His whole history indeed, from his early years, was one long series of trials, and was no doubt the chief source of that indescribable element of sadness and profound emotion which is rarely absent from his compositions. His father, a good musician, lived a reckless and intemperate life, died early, and left his family impoverished, with no one but the young composer to keep them from starvation. His mother was already dead. One brother died young leaving a disreputable widow, and a son whose guardianship Beethoven immediately undertook, with the sanction of the courts of law, and whose subsequent misconduct further embittered his whole life, while it pressed heavily on his slender finances. Insuperable obstacles prevented his marriage with the lady whom he devotedly loved. Taken altogether, indeed, the circumstances under which Beethoven's music was produced are as extraordinary as any that can be named in the whole history of music and all other arts. The exercise of any one intellectual gift is an incomprehensible wonder to those who are personally altogether destitute of it. But to those who do not possess in any degree the gift of musical writing, the composition of the innumerable and gigantic works which were written by a man who for a quarter of a century never thoroughly heard one of them, and who, at length, never heard one single musical sound, is incomprehensible to the last degree. Yet, strange and incomprehensible as it is, it is undoubtedly the fact."

—216,955 children were taught gratuitously in the public schools of New York last year.

—A company boring for oil in West Virginia struck a vein of pure silver at the depth of 340 feet. The vein is 18 inches thick, and under it is a vein of silver quartz four feet thick.

—The estate of Powhatan, Virginia, where John Smith's life is supposed to have been saved by the fair Pocohontas, was sold the other day for 26,000 dlrs.

—*Bombay Gazette*:—"Miserable men who play for a few pies, a few rupees, or a gold ornament or two, and thus render themselves amenable to the police, are of course branded as blackguards, although their game is a simple honest turning of the dice, with no thought in their heads of 'cheating' each other. Gentlemen in their bungalows on Malabar Hill, who play at cards a whole night long and stake sums large or small, of course remain 'gentlemen' because they do not squat down upon the street or Esplanade, or play at Coorla. Capitalists who gamble in the share market do so with loaded dice, but law has no anathemas for these. No doubt the poor wretches who play for pice in the streets or rupees at Coorla are sadly depraved individuals! They are much more than fraudulent insolvents, and much worse than men who get up bubble companies, actually to gamble in shares, ostensibly to chuck their money into the sea in the shape of mud! They are much worse than respectable merchants who speculate fathoms deep beyond their means in the hope of a rise in cotton."

—The Bombay City Bank is to be wound up.

—The remainder of the pilgrims and crew were yesterday removed in safety from the *Diamond*, chiefly by means of the communication established with the steamer *Caranjah*. It is supposed that out of the whole number, nearly 500, some 20 may have perished.

—The *Englishman*:—We find that the Emigration during the past official year 1865-66, has been unusually active, no less than 20,460 individuals having left the country. Of these 15,115 have proceeded to the Mauritius, 3,339 to British Guiana, 1,498 to Trinidad, 285 to Grenada, and 223 to St. Vincent,

—Another decree of Mr. Anstey has been (in part) reversed.

MONDAY,—JUNE 25.

—*Delhi Gazette*:—"We have seen a scheme proposed by the Civil Surgeon of Amritsur, Dr. Aitchison, F. R. S. S. E., for educating native women of good caste so as to qualify them to treat female patients and young children. Dr. Aitchison has pointed out the insuperable difficulties that now lie in the way of respectable women of the better classes procuring proper medical aid during the period of parturition, and in the numerous complaints that affect women after childbirth, and to which young children are liable. No woman, he says, will of her own accord consult even a hakeem or native practitioner, because such a course is considered a disgrace, and there is a curious tendency to attribute all diseases women labour under to causes inconsistent with a character for chastity or respectability. And even when *hakeems* are called in to treat such cases, which they occasionally are in great emergencies, their treatment is very often as mischievous as the disease itself.

"Dr. Aitchison says, that 'already ten women averaging from twenty-five to thirty-five years of age capable of reading and writing "Goormukhi" and of good family are most willing and anxious to study medicine, and have under certain restrictions consented to be taught.'"

—Captain Warwick, of the *Eranee* returns thanks (through the columns of the *Times of India*) in very suitable terms to gentlemen of the master Attendant's department, captains of ships and others who hastened to his assistance when his ship was sinking at the entrance of the harbour. The help of man was conspicuously the means of saving the ship; does the worthy captain therefore forget the agency of Him from whom cometh down every good and perfect gift? Not at all; his letter closes as follows:—"Feeling that the exertions of myself and crew would have been of no avail but for the intervention of a merciful Providence, I humbly and sincerely thank God for the miraculous escape of my ship and crew from the twofold danger of foundering and being driven ashore, and feel—as I trust we all may in any of the perils our profession exposes us to—that 'God's arm is not shortened that he cannot save, nor his ear heavy that he cannot hear' on all occasions."

—A private letter from Calcutta states that the intelligence of the suspension of the Agra Bank reached there early on the morning of the 14th instant. The effect was to spread a degree of gloom and depression over the city unequalled since the time of the failure of the Union Bank in 1847.

—Captain Shannon, of the *Diamond*, in a very handsome manner acknowledges the aid rendered by so many parties in saving the lives of the crew and passengers.

—Rain, greatly needed, has fallen in Bengal.

—We have had, up to the 23rd, 16 inches of rain.

—*Hurkaru*:—"On Saturday last the steamer *Nemesis* started on her second trip to Balasore, having in tow the *Dolphin*, Mutlah Buoy vessel, and a pariah sloop. These three vessels will convey altogether some 4,500 bags of rice to the famine-stricken district, a supply which will have a double effect. It will enable the committees to widen the circle of relief, and it will compel the mahajuns to dispose of the stores at their command at rates which shall bear a fairer proportion to the wants of the people and the extent of the supply."

TUESDAY,—JUNE 26.

—*New York Times*:—"The graceful acknowledgment by the Queen of Mr. Peabody's munificent donation to the London poor is so entirely in keeping with the character of that Royal Lady, that it will simply be cited among us as justifying the regard which is entertained for Her Majesty by the American people, without distinction of class or party. A kindly and graceful act of this sort need not provoke a political homily. But kindly and graceful acts are not thrown away, be their source lofty or lowly."

—*Overland News*:—"A Cape correspondent of the *Churchman* says, professedly on the authority of the Natal Colonial Secretary, that a despatch has been received from Mr. Cardwell ordering all Government officers to recognize, aid, and support Dr. Colenso as Bishop of Natal."

—*Times of India*; London:—"News has been received from Dr. Livingstone, dated 24th March, that he had reached the mouth of the Rovuma river in his Arab dhow, and that as he could not ascend the river, he had been taken on by Lieutenant Garforth to a fine harbour north of the Rovuma. Dr. Livingstone hopes to reach the watershed between his own Lake Nyanza and the Tanganyeka of Burton and Speke. If he can reach it, he will be able to settle the question—Is this lake the ultimate southern water basin of the Nile? Should it prove so, the altitude of Tanganyeka given by Burton and Speke must be erroneous."

"The whole of the sailors now in the port of London have struck for an advance of wages, and unless the shipowners yield, serious inconvenience must arise from the detention of the outward-bound ships."

—The *Malta* arrived yesterday morning with the Mails of June 4, Heads of Intelligence:—

Another critical division on the Reform Bill is expected to take place on June 4. On the motion for going into committee on the amalgamated bills, Capt. Hayter has moved an amendment declaring the measure immature and unsatisfactory. The Conservative party support the motion, and a close division is anticipated.

An "instruction" to the committee on the Reform Bill moved by Sir R. Knightley, to make provision for the prevention of bribery at elections was carried against the Government by 248 to 238 votes.

A discussion has taken place in the House of Lords with reference to the censure passed some time since by the Bombay Government on Mr. Manockjee Cursetjee.

Lord Clifford has given notice of his intention to bring the Indian Army question before the House of Lords.

The mural monument erected by the Secretary for India in Westminister Abbey to Sir James Outram has been publicly uncovered.

A movement is in progress for the erection of a statue to Lord Palmerston in the open space near the House of Commons.

The case of Mrs. Ryves, who claims to be a descendant of the Duke of Cumberland, son of

George II., is being heard before the full Court of Probate.

Dr. Cullen has been created a cardinal.

A fire at Ottery St. Mary's, Devon, has destroyed 111 houses.

The preparations for war continue. In Northern Italy the most intense enthusiasm prevails amongst all classes, and volunteers are offering themselves in greater numbers than the Government requires. Brigandage is said to be reviving in the South, and there are rumours of reactionary plots.

A military conspiracy has been discovered in Madrid.

The Spanish fleet has been repulsed, after four hours' fighting, in an attack on Callao.

Stephens has failed in the attempt to reconcile the Fenian factions in America. He has been accused of being an English spy.

Sir Frederick Bruce has conveyed to Mr. Seward the thanks of the British Government for the efficient means adopted by the Federal Government of the United States to suppress Fenian demonstrations.

—The expenses of Colonel Crawleys' Court Martial amounted to £19,510.

—A Hindoo at Dharwar has been sentenced to four years' imprisonment for having cut off his wife's nose.

—*Overland Mail*:—"The blockade of Valparaiso having been raised, the Spanish squadron, under Admiral Nunez, proceeded to Callao, where, on May 2nd, the Spanish admiral attempted to repeat the feat he accomplished at Valparaiso. But this time he had not to deal with an unprotected town. There were two shore batteries of no great strength, and they succeeded, after a fight of four hours, in beating off the Spanish fleet. Two ironclads were disabled, and Admiral Nunez was wounded. The Peruvians lost sixty men killed, including the Secretary of war, and 120 wounded. A New York paper asserts that Chili, Peru, Bolivia, and Ecuador are endeavouring to effect an alliance with Venezuela, in order to secure a base of operations, from which they could invade Cuba."

WEDNESDAY,—JUNE 27.

—*Bombay Gazette*; Alexandria:—"Letters from Mecca state that a number of prudential measures had been taken by the Sanitary Commission, in view of the sacrificial offerings; pits for the refuse of the animals slain were dug in the vicinity of the Mount of Sacrifices. The caravan which brought the Prophet's carpet was waylaid in the gorges of Giudeda, three days' journey from Medina, by a band of Bedouins, who demanded a ransom. The pilgrims resisted, and a severe encounter ensued, resulting in the complete discomfiture of the Arabs, of whom about one hundred were left dead on the field. The festival passed over in the most perfect order, although there were not fewer than 70,000 pilgrims. The sacrificial rites were restricted to certain isolated spots, and the carcasses of the slaughtered animals were carried away as fast as the ceremonial observances were over, to the large pits expressly prepared for their reception. In the transport of these animals 180 camels, 20 chariots, and 200 tekrures were employed."

—The Commercial Bank is to be wound up. Mr. W. H. Crawford and the Honorable A. J. Hunter are appointed liquidators.

—Five Hindoo ruffians have been arrested on a charge of having violated and maltreated a poor Hindoo woman who is now lying in the Hospital in a precarious state.

—*Times of India*; London:—"All information I receive from private and public sources attests that Italy was never stirred as it is now since the days, perhaps, when Roman generals passed from its frontiers to conquer the world. Her King is, if anything, a soldier, and as warlike as any of his people. His Premier, La Marmora, is a veteran soldier, probably a match even for Benedek, with whom, however, he is not to be pitted, but with some Austrian archduke. Cialdini is an officer of high military genius, who played a distinguished part in the battle of the Tchernaya, and who defeated the gallant Lamoriciere at the battle of Castelfidardo, and took him prisoner. Garibaldi is one of those great national patriots who have won the heart of the nation, and he is enshrined in that of Italy already as the ideal William Tell in Switzerland, or a Sir William Wallace in Scotland. Even if military disasters should at the outset await Italy, a nation inspired with such resolves can scarcely perish, nor will the sympathy of liberal Europe allow it. It is as regards Italy that Austrian policy is condemned by Europe."

—Same; Alexandria:—"It may be useful for the public in India to know that telegrams can be sent between India and Europe *via* Bagdad, Diarbekr, Alexandria and Malta. The advantage of this route is that it entirely cuts out that portion of the present route between Diarbekr and Constantinople on which it is said the greater portion of the delays so bitterly and justly complained of occur. A trial message was sent from Alexandria to Bussorah a short time ago and the reply was received in Alexandria within 23 hours. The average time occupied in the transmission of telegrams between Egypt and England '*via* Malta' is from 8 to 12 hours."

—The Same:—"The Hindoo month of 'Purshotum' which has just expired, is an intercalary month occurring once in every third year, and is so arranged as to bring about agreement between ordinary and solar time. Pious Hindoos observe Purshotum as a sacred month in which prayer, fasting, purification and charity ought to abound, especially the latter. A certain Hindoo merchant, living in Kalbadavie, has, we understand, expended Rs. 50,000 in carrying out the obligations of his faith during the Purshotum just closed; but it is worth while knowing how such a lavish bounty has been expended, and whether the community has received any benefit from the outlay. The method followed in dispensing this large sum appears to have been somewhat as follows:—Some 200 Brahmins or more, many of them of the poorest or, we might fairly say the idlest classes, are brought together in the compound of the donor. Here amidst a listening crowd they recite the Sanscrit *Purans* and *Bhagvat Ghata* with a unanimity and volubility which might delight Dr. Haug or any other admirer of the classic vernacular, were it not for one important deficiency. We are assured that neither the Brahmin reciters nor the listening crowds understand anything of what is repeated. This ceremony, called *suptee*, is but a purposeless and meaningless chant. No doubt the patron of the *suptee* provides abundantly for these ignorant priests, and the crowd who throng around are expected to hand costly presents to these chanters of an unknown tongue. The seven days being thus spent, feast after feast succeeds, interspersed with tumultuous processions in which men and women join indiscriminately, and from which the vile 'Maharajas' are seldom absent. In orgies like these half a lakh of rupees can be muddled away by one Hindoo alone, and the practice we understand is followed by scores, if not hundreds, in Bombay. But the men who thus spend their money without stint at the bidding of priestcraft are not the men who would subscribe their money for Sanscrit teaching, or vernacular schools of any kind. They prefer to squander their spare funds in a manner which is not only useless but mischievous to the community."

—*Pall Mall Gazette*:—"This additional specimen of court-martial eccentricity has arrived by the last packet, as usual from Mhow. It is difficult to express the perplexity which its perusal raises in the mind of the civilian reader. If a prisoner arraigned for perjury confesses that he has perjured himself, and if the jury convict him on his own admission, and punish him for that heinous crime, how, we ask, can 'any fellow' understand why the confirming officer should reverse the sentence?

"Lance Corporal Lucas, of the 6th Inniskilling Dragoons at Mhow, who was a principal witness against Lieutenant Davies of the same regiment in a court of enquiry last July, having confessed that his evidence on that occasion was false, has been tried by court-martial and sentenced to imprisonment with hard labor; but the finding was reversed by General Adams."

—*Times of India*:—"We regret to learn of the death, from apoplexy, of Mr. W. H. Smith, the Head Master of the Ahmedabad High School. This melancholy event took place at Ahmedabad on the 23rd instant."

THURSDAY,—JUNE 28.

—The Rev. W. B. Keer, in the *Times of India*, refers to the free use of liquor in connexion with the efforts to save the people of the *Diamond*:—"One captain engaged in the laudable and perilous endeavour to save life, assured me that he 'found it much easier to get a glass of brandy than a glass of water, for which he had repeatedly asked in vain.' Indeed some persons were seen drinking the water that ran by the road side. Surely ardent spirits are not needed to so great an extent on such occasions; and in many cases it would be far better to discontinue the use of alcoholic drinks altogether than to use them at the risk of character and safety. Persons might be named who in India have enjoyed health for years without them, and I have yet to learn that they are necessary where nourishing food is not wanting. On this subject Miss Nightingale, in a valuable little pamphlet, 'How people may live and not die in India,' says:—'There is not a shadow of proof that India was created to be the grave of the British race. The evidence on the contrary is rather in the other direction, and shows that all that the climate requires is that men shall adapt their social habits and customs to it, as they must to every other climate.' After insisting on moderation in eating and drinking, and especially in the use of animal food, recommending a farinaceous and vegetable diet, the same lady says 'spirits are a poison, to be used only (like other poisons) for any good purpose, under medical advice. Use beer and light wine, but sparingly, and drink coffee or tea.' Sir Astley Cooper asserted that spirits and poison are synonymous terms; while two thousand medical men, among whom are Sir Benjamin Brodie, Sir James Clarke, and other eminent men, have, it is well known, signed a certificate which has been published, declaring their opinion that 'total abstinence from intoxicating drinks would greatly conduce to the health, the prosperity, the morality, and the happiness of the human race.' Some medical men, however, still recommend the moderate use of spirituous liquors in certain cases; but if necessary in some peculiar cases, as medicines and restoratives in exhaustion, yet their excessive use or abuse in such instances as the above, cannot but be deplored, not only by every thoughtful Christian mind, but by every true Briton."

—The Prussian correspondent of the *Times* writes:—"As if the prospect of war and its concomitants were not enough to depress a nation, the cholera has begun to show its treacherous head in two or three different points. The cases are few and far between, and the localities in which they occur widely remote from one another; but let half a million of men once be assembled on a small space of ground with scanty food and insufficient accomodation, and the scourge, is is to be feared, will rapidly spread, and vie with bullet and sword in decimating the ranks. The neighbourhoods now infected are near Chemitz and Altenburg in Saxony, and near Echternach on the Rhine."

—*Times of India*:—"On the day of humiliation and prayer recently observed by the Parsees at their fire temple, Mr. Muncherjee Cama delivered a short address on the commercial disasters which had caused them to assemble together. After asking for and hearing the opinions of others as to the cause of those disasters, Mr. Muncherjee dismissed those opinions as worthless and pro-

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ceeded to propound his own view of the case:—

"A dire calamity, he said, had befallen them; but why was it that its worst effects had been experienced by the Parsees? The true reason, he thought, was very different from what was commonly believed. As his hearers were well aware, a class of young men had sprung up among them called 'Young Bombay,'—a class which, he said, was represented by the *Rast Goftar*. Those young men were a class of sinners, but the newspaper sinned still more deeply, inasmuch as it wrote against the God of the Parsees, Ormuzd, and reviled their holy prophet Zoroaster. This paper decried their faith, distracted their religion, and opposed their ancient forms of worship, their customs, and their usages. Yet the Parsees had all along read and supported this paper, and allowed it to exist. That was the real offence which the Parsees had committed, and they were punished for doing so by the visitation of their present disasters. Was it becoming on the part of Parsees to peruse writings which were in direct opposition to their ancient faith? No; they should refrain from perusing them altogether, and do all that lay in their power to prevent their circulation."

The *Rast Goftar* has, during the last two years, been waging uncompromising war upon the superstitions prevalent among the Parsees, and upon the views of the old school generally; and has drawn upon itself no small measure of odium by this course.

FRIDAY,—JUNE 29.

—The firm of Navulchund Nanchund has failed for 24 lacs.

—Deaths last week, 272.

—*Indian Daily News*:—"So much has been said in our papers about the starving Oriahs, who go about begging from door to door, and sometimes robbing. But there seems nothing done to prevent these people from so doing. The very sight of these men is shocking; they are seen at Entally shrunk to skeletons, and some are actually unable to walk, and creep along the road asking for help."

Am I my brother's keeper?

TELEGRAPHIC NEWS.

London, June 11th.—Austria has solicited advice and advances of money from France.

Maximilian threatens to abdicate the throne of Mexico.

June 12th.—The marriage of the Princess Mary of Cambridge to the Prince of Teck was this day celebrated at Kew.

The Universal Banking Corporation has failed.

June 13th.—Garibaldi has arrived at Genoa.

June 14th.—The Diet has voted the mobilisation of the Federal contingents.

The Bank of England returns for the week ending to-day show an increase of £562,000 in the Reserve of Notes, and an increase of £1,204,000 in Bullion, as compared with the previous account.

Paris advices state that Austria has declared war on Prussia. The Austrian proposal for the mobilisation of the Federal army has been adopted.

June 15th.—The Fenian raiders, against whom two regiments of Canadian troops had been despatched, have been defeated. President Johnson has issued a proclamation against the Fenians, in consequence of which the Federal authorities have arrested Roberts, Sweeney, and 400 Fenian raiders. The Canadian troops are being rapidly concentrated on the frontier.

Prussia has seceded from the Confederation.

General Garibaldi is now at Como.

There has been a change in the Italian Ministry. Ricasoli is President of Council; Marmora accompanies the King.

June 16th.—The Prussian troops have entered Hanover and Saxony.

War has commenced in Germany, and the Prussians have entered Saxony and Hanover. All moveable articles of value have been sent from Saxony into Bohemia.

June 18th.—The Prussians now occupy the cities of Hanover and Dresden.

The Hanoverian and Saxon troops have effected a junction with the Austrian army.

The King of Prussia and the Emperor of Austria have issued manifestoes, in which they justify the course of action they have hitherto adopted.

The Prussians have entered Hanover and Saxony, the Austrians and South Germans opposing them.

The Saxon army has withdrawn into Bohemia and joined the Austrians.

The Prussians have entered Saxony from three sides; they have advanced to within a few hours' march of Dresden, and now occupy Saxony, Hesse, and Hanover.

June 19th.—On the division in the House of Commons on Lord Dunkellin's motion, that in the franchise test *rateable value* be substituted in place of *rent*, the Government were defeated by a majority of ten. The Governments of Prussia and Italy have declared war against Austria. Hanover has also announced her intention of going to war.

The Prussian troops occupy Hanover, Dresden and Hesse-Cassel.

Hostilities have commenced.

The Government have been defeated on the amendment to Clause 8 of the Reform Bill by 315 to 304 votes.

The Ministry have tendered their resignation to Her Majesty.

Prussia and Italy have formally declared war upon Austria. Communication with the seat of war is interrupted.

An engagement has taken place between the Austrians and Prussians before Frankfort, in which the Prussians were victorious, one Austrian Regiment—the 4th Darmstadt—being all but annihilated by the Prussians.

June 20th.—The position of the Ministry and the possibility of a dissolution of Parliament form the chief causes of anxiety.

The Austrian Army has crossed the Silesian frontier.

Fair Dhollera, 8¼d.

In consequence of the defeat of Government on the question of the Borough Franchise, the ministry have resigned.

The Queen is now staying at Balmoral in Scotland, and Parliament has therefore been adjourned until Monday next, the 25th.

The Austrians have entered Silesia.

June 21st.—The shareholders of the Consolidated Bank have resolved to raise additional capital, and to carry on the concern. The Bank resumes operations on the 25th instant.

The Prussians are throwing up earthworks before Dresden. Postal communication between Italy and Venetia has been stopped.

60,000 Federal troops are now concentrated at Frankfort.

The King of Italy has left for the camp at Carignan.

June 22nd.—Stock of Cotton in Liverpool 1,040,000.

It is considered probable that there will be an immediate dissolution of Parliament. The Houses do not meet again till the 25th inst.

Latest advices from the Continent state that the Prussian troops are surrounding the Hanoverian Army. The Prussians now occupy the whole of Saxony. The Fenians have been again defeated in America.

June 23rd.—A meeting of the shareholders of the Agra and Masterman's Bank was held yesterday, when it was agreed to wind up the Bank by voluntary liquidation. The assets are stated to amount to £9,000,000, the liabilities to £8,000,000, and the loans to £1,000,000.

June 25th.—The Italian troops have crossed the river Mincio.

A great battle was fought yesterday before Verona, resulting in the repulse of the Italians with heavy loss.

The Prussian troops have entered Bohemia.

BRIEF NOTICES OF BOOKS.

The Religions before Christ. BY EDMOND DE PRESSENSE, Pastor of the French Evangelical Church, and Doctor of Divinity of the University of Breslau. Edinburgh: T. & T. Clark.

IN a brief notice in a former number of M. De Pressensé's work on the Redeemer, we expressed our sense of the service rendered to English Christians by the Messrs. Clark in giving them the opportunity of making themselves acquainted with the works of this accomplished and devout French Protestant pastor. We regret our inability to devote a sufficient space to an adequate review of those above-named. But that our readers may form an idea of that on the "Religions before Christ," we give an extract from the author's preface to the English translation, only adding that the task which the author set himself to perform he has well accomplished:—

"The presiding idea . . . . is that which animated Saint Paul in his discourse at Athens, when he found, even in that focus of Paganism, religious aspirations tending to Jesus Christ. I have endeavoured to show that the whole of the ancient world, notwithstanding its depravity and short-comings, concluded by desiring and seeking 'The Unknown God,' by demanding Him from all forms of worship, from all schools of philosophy. The work of preparation in the pagan world consisted in the development of this immense, this painful desire—too often, alas! sullied and alloyed; but it was a flame kindled by God himself, and could not be extinguished. It is thus evident that I do not limit the work of preparation to Judaism, though it was only in this privileged land of Judæa that this work was directly pursued. To the Hebrew people alone were confided the sacred oracles; they alone had prophets; but nowhere was the human soul abandoned by its Author: He who was its source, never under any sky ceased His action upon it. This fact I have endeavoured to prove by the history of the different religions. I have raised no altar to human pride; for I believe no fact comes out more clearly from the study of the different civilizations, than man's utter powerlessness to save himself. While, on the other hand, I know nothing more calculated to rejoice the Christian's heart, than the firm persuasion that God has from the beginning included the whole race of Adam in His beneficent designs, and that, as Saint Paul says, 'He hath determined the times before appointed, and the bounds of their habitation.' These ideas were dear to the Church of the first centuries, and were formalized in the boldest manner by Justin Martyr and Clement of Alexandria. It would be well, if they could in our day be recovered from oblivion. Now, when modern science is resuscitating the religions of ancient Asia from the grave in which they seemed to be for ever sealed up, and throwing a new light upon the more virile religions of the West, it is of the last importance that it should be proved, by an exact scrupulous study of facts, that Jesus Christ, the Christ of the Scriptures, the Eternal Son of God, the Redeemer, was truly, as the prophets expressed, 'The Desired of nations.' In proving this we prove that He is essentially the desired of every soul of man, that there is a profound affinity between conscience and Him, and that Tertullian was not mistaken when he wrote the 'Testimonium animæ Naturaliter Christianæ.'"

DOMESTIC OCCURRENCES.

BIRTH.

WILSON—June 23rd, at Bombay, the wife of G. R. Wilson, Esq., of a daughter.

MARRIAGE.

POTTINGER—SOUTHEY—June 18th, at Trinity Church, Kurrachee, by the Rev. H. Bagnell, Brabazon Henry Pottinger, Esq., Captain, Royal Arty., to Rosa Stewart, eldest daughter of Major W. Southey, Madras Staff Corps. No cards.

DEATHS.

GRAHAM—June 26th, at Mazagon, of chronic dysentery, Samuel Edward, the infant son of Mr. Thomas Graham, aged 18 months.

SMITH—June 23rd, at Baroda, Mr. Lawrence Smith, late Station Master, B. B. and C. I. Railway, Neriad, aged 42 years.

Advertisement.

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